

The Brethren Evangelist.

PUBLISHED AT
THE BRETHREN PUBLISHING HOUSE.

"Let Us go on Unto Perfection."

TERMS, \$1.50
PER ANNUM IN ADVANCE.

VOLUME X.

ASHLAND, OHIO, MARCH 7, 1888.

NUMBER 10.

The Battle Song of Gustavus Adolphus.

Be not cast down, O little flock,
Nor fear the deadly battle-shock,
With which your foes assail you!
Although they mean your overthrow,
And on your heads deal blow on blow,
Let not your courage fail you.
Your cause is God's, be this your trust,
He will avenge you, for he must;
The issue he will mold it.
You can not be, for long, undone,
For help he'll send through his own Son,
The truth he will uphold it.
If God be God, and true his word,
World, hell, and devil all have heard
A name that shall overthrow them.
Their scoffs shall go no more abroad;
God is with us, we are with God,
The victory we will show them.
Then, gird yourselves, ye little flock;
Stand as for God, stand like a rock,
Nor let your foes dismay you!
God soon will all their wrath assuage,
And quench in blood their foaming rage,
His own right arm display you.
Amen! Lord Jesus, take our part;
For thou our great Protector art,
Almighty to deliver!
And as yon ransomed ones we'll sing
Our tribute unto thee, our King
And King of kings, forever.
—J. E. Rankin, D. D., in *Golden Rule*.

Miami Valley Items.

Last Saturday, again in company with our whole family, we wended our way to another dedication. This time it was to be at West Alexandria, a thriving village of Preble County on the "Mackinaw" railroad.

Saturday was cold and stormy. But we hoped that it would grow warmer before the morrow. We were very anxious to have a fine day, and so hoped that we should have a renewal of the fine spring weather we had enjoyed for the past two weeks. Much depended upon the weather for us.

The eventful day dawned at last, and the same cold, stinging, westerly wind was blowing. Although the sun shone brightly, yet the weather was bitter cold.

We arrived at the church about 9:30. Early as it was, many had already congregated. As the minutes slipped by, the people continued to come, until nearly all the sitting room was occupied.

This church is a credit to the brave little band of brethren who built it. It is plain but superlatively neat. It is one of the grandest combinations of taste and economy that can be found in the whole country. Wherever the eye wanders it pleasantly enjoys and feasts on the beautiful fitness and harmony displayed in the arrangement. Nothing discordant or unsightly meets the gaze.

When the history of the building of this church is fully known, it only increases the admiration that may have been aroused.

In the winter of '83-'84, a congregation of Progressives was organized at Lexington, numbering about 15. An old, abandoned, Presbyterian church on the outskirts of the village was secured. After considerable repairing it was made fit for worship. Here amid many discouragements and difficulties the little church struggled and grew. Many, many are the happy days that were enjoyed in this old meeting house.

Some time last spring the old church was destroyed by a cy-

clone. The struggling church was once more homeless. However the meetings were continued to be held in a Union meeting house not very far distant.

But the brethren saw this would not do. So the proposition to build a new meeting house was considered. Although much opposition was made from an unlooked for quarter, yet the great majority was determined to persevere. It was decided to attempt to build it in the much larger village of West Alexandria, about a mile distant.

Donations were solicited, and when only \$200 were secured, this plucky little church purchased a lot and went to work. How they got through was a mystery to everybody. But they went to work and kept at it until little by little the present handsome structure was completed. There never was a grander display of pluck and perseverance.

As the work proceeded from day to day, many were the anxieties and heartaches experienced. They wondered how this bill was to be met, and how that work was to be accomplished. In the meantime enemies prophesied it would be a failure and ardently hoped it. The indifferent shook their heads with doubt and drawled out sentimental sympathy. But this only sharpened the ardor of the little band.

As the brethren and sisters took their places for the first time in their own house, their happy faces told the joy of their heart. Many came from a distance. The Pleasant Hill congregation was well represented. The Winchester and Farmersville churches were there in good strength. But outside of Bro. Murr and his wife, the Bear Creek church had but one representative. As your correspondent looked around and beheld so many of those present to whom he had ministered for 8 or 4 years, he seemed to forget the twelve months that had intervened.

Brethren Tombaugh and Murr were there to assist us and we had a pleasant service. The text of the discourse was, "And I, if I be lifted up, from the earth, will draw all men unto me."

After the discourse a statement of the financial condition of affairs was given. The actual expenditure of cash was \$1214.85. This amount does not embrace the total cost of building, as the constant work of the brethren was not included. The total amount of donations was \$465.25. Thus leaving a deficiency of \$749.60. An appeal was made to those present to help to reduce the debt. In a short time about \$380 was raised. The cold stormy day kept many away who intended to be there, and who would have given liberally. There was no incumbrance on the church as the brethren had shouldered the responsibility. They hope yet to get some assistance.

Meeting was again held in the evening and the house was crowded. Thus was the career

of the West Alexandria Brethren church begun. With such determination and zeal there is only one result to look for. The Lord has promised to bless those who will work for him, and so the church can go on with full hope and assurance of ultimate success.

As soon as the arrangements can be made, a protracted meeting will be held here.

The dedicatory sermon will be found elsewhere in this issue.

EDWARD MASON.

Virginia Notes.

At our quarterly meeting which was held the 18th, inst., it was suggested that the brethren of Md., and Va., meet in convention about the latter part of May, at the College of St. James, Md.

We think the churches of these two states should take the matter in hands and give the convention every consideration, and make the necessary arrangements to be present and take an active part in its deliberations.

To make the meeting a success, it is very necessary that every body who can will be present. Let old Virginia turn out in full, and let every congregation and as far as possible and every individual be represented. We want especially all the working members there of every congregation.

The minister can do but little in carrying on the financial part of the proceedings of the convention, without the consent of the laity. So we want the laity there in full, so as to say what they will do and what they will not do. Bro. I. D. Bowman, will, I suppose, have Md., represented to a man. The executive committee will shortly make the call and name the time.

I think it would be a good idea to have the secretary of each congregation of the brethren to report to Bro. A. L. Garber, on the first day of October 1888, the number of members in each congregation together with the names of deacons and ministers. The same to be recorded in the Annual for 1889. Isolated members should report directly to Bro. Garber. In this way we can ascertain our numerical strength with but little or no expense, and have some knowledge of our numbers, which would be of considerable importance and satisfaction to the brotherhood.

Some of our brethren have been trying to prove, by historical evidence, that baptism means immersion. This is all right, but I believe, and in fact I know, that it can be proven by the Bible alone.

When Christ said unto Nicodemus, "Ye must be born again," Nicodemus thought it impossible, for he asks, "How can a man be born when he is old?" Jesus answered and said unto him, "Verily, verily, I say unto thee, except a man be born of water and of the spirit, he can not enter into the kingdom of God."

Here we see that Christ calls baptism a birth, which signifies being entirely covered or hidden.

Who can get anything but immersion out of this?

The apostles refer to baptism as being "buried with him (Christ) in baptism." We all know that to be buried means to be completely covered. No one buries the head of a body, and leaves the remainder of the body not buried. As the natural body is dead when buried and is resurrected a new body or a spiritual body, so is the penitent sinner dead in sin and to be a new creature in Christ Jesus, he must be buried with Christ in baptism and resurrected a new creature.

Then again why did the people of Judea and of Jerusalem go out to the river Jordan for, and not only to the river but in the river "and were all baptized." There was water enough certainly in the city of Jerusalem to have poured or sprinkled the heads of those confessing Christ, if this meant baptism, without the necessity of going out of the city to the river and in the river Jordan being sprinkled. What do the people of today go out to the rivers and waters for?

GEO. A. COPP.

Blanco, Pa.

I left my home and family on the 17th of December 1887, to visit and assist in holding meetings in the Valley Meeting house of the Brethren Church, in Westmoreland County, Pa. Meetings closed with membership revived, and two added by relation. Brethren S. Hildebrand and W. A. Harmon are the ministers in this congregation. They are efficient workmen. May God's choicest blessings ever rest upon them, and may they have many stars in their crowns of unfading glory.

Meetings closed on the 2nd of January 1888. Since that time Elder James Bennett, an aged veteran of the cross, fell asleep in Jesus. May God bless the bereaved family and overrule so that every member of the family may be prepared to meet a dear Christian husband, and father in heaven where death cannot enter, and sorrows and sufferings are not known.

At Maitland, Pa., meetings commenced on the evening of the 4th of February, in the Maitland Meeting house of the Brethren church. This house of worship was built by the arduous labor and Christian zeal of Elder Josiah Brindle, and a few fellow helpers. But the heavy burden rested upon Bro. Brindle. The house was erected, and dedicated to the worship of Almighty God amidst strong opposition from those who have a "zeal without knowledge," and "a form of Godliness without power." God blest his word and applied it by the holy spirit and as an immediate result two made a good confessor, and put on Christ by being buried with him by baptism into death, and arising to walk in newness of life. Five more are applicants for membership, who, I hope, will soon be adopted into God's family.

Elder Brindle is the pastor of the Maitland congregation, and

with his energy and Christian zeal, and the good help he has, success will surely follow, and through the blessings of our kind Father the cause of the Master will succeed. My home was mostly at Elder Brindle's and Bro. Carstetters. They cared for me. May God bless them, and all others whose hospitalities I shared while at Maitland.

Meetings closed on the evening of the 18th, with an apparent good interest. On the morning of the 19th, I left Maitland for Warriors Mark, Huntingdon Co., Pa. Elder John Law met me at Tyrone and took me to the place of meeting and assisted in the services. I pray God may abundantly bless Bro. Law for his Christian courtesy and kindness shown towards me. At Warriors Mark is a membership of good faithful sisters without a resident minister. Elder Daniel Crofford, of Johnstown, preached for them occasionally during 1887. These members want preaching, and if they could be supplied I believe that many others would unite with them in the good cause. They are scarcely able to bear all the expenses of ministers, who must travel a considerable distance by railway; hence we beg of the following pastors, Elders W. Spanogle, Snyder, Crofford and Ramsey to ask their congregations to assist them, and they arrange to give this little sister church at least one visit every eight weeks. Now brethren please do consider this matter prayerfully.

I remained at Warriors Mark until the morning of the 22nd, when I started for home, where I arrived the same evening. Found all well.

J. B. WAMPLER.

Bond, Kans.

Not seeing any thing from here, I will attempt to write a little. It seems very quiet in our little valley since our meeting. We have had a good meeting. It was conducted by the U. B. church, assisted some by the Union Baptists, and the immediate result was fifty three conversions, and the meeting closed with good interest, and we think much good seed has been sown here. Of the conversions, thirty six went with the United Brethren and some with the Union Baptist, and we think two or three will unite with the brethren here.

D. P. WEYBRIGHT.

Roann, Ind.

Our meeting one mile north of town is progressing finely. The attendance and interest is good. I can not tell what the final result will be, but the indications are good. The German Baptist church, Cambellites, Methodists, and the Presbyterians have held their meetings and so far as I have been informed they were not successful, at least, in accessions. Hope the Lord will favor our labors with better results.

I expect Bro. B. L. Gordon to be with us the last of this week and we will continue for two weeks longer.

J. W. FITZGERALD.